

The Brethren Evangelist

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ASHLAND, Ohio, Mar. 7, 1888.

GOOD NEWS!

The Affairs of Ashland College Adjusted.

This week we come to our readers with what we believe is good news—yes, glorious, glorious news to us at least—about the College.

It is saved to our church.

The Ex-Trustees, who are brethren of the Conservative church, and those of the present Board who were trustees before the church divided, have agreed to pay over twenty-one thousand dollars of the debt, (\$21,000,) and we, the Brethren Church, is to pay \$20,000, and take the College. Under the arrangement, over \$15,000 of the notes of subscription remain in our hands so that only \$5,000 remains to be made up; and now, the students of Ashland College, who are working with the Brethren Church, and who are in hearty sympathy with the Trustees,—true and noble good young men they are—have pledged themselves to pay the interest on \$5,000 for a year or more, until the amount is secured.

Now brethren let there be no more tardiness, we pray you. Come on and pay the conditional notes that you have given, gather up any subscriptions that you can, and dollar donations, and send them in. Let every one render assistance in every way he can, and make the remainder of the work easy for us. We ought to pay this in a year, and then from the impulses of a generous heart, to get up a benefit for the trustees and ex-trustees who pay the twenty-one thousand of the debt.

Send donations, subscriptions, payment on notes, to The Brethren Pub. House, Ashland, Ohio, and proper credit and acknowledgement will be made.

There is nothing in the way now brethren. Come on and make the work easy for us.

Several brethren will commence a canvass at once, to finish the work.

The Great Commission.

NUMBER IV.

In the last number it was shown that baptizing means dipping, and that the proper persons to be baptized are those who have become disciples. They are not made disciples by being baptized, but they are baptized because they were converted and are disciples of Jesus. But how are they to be baptized?

"Into the name of the Father, and of the Son, and of the Holy Ghost."

What shall be done "into the name of the Father? The disciples are to be baptized (dipped) "in the name of the Father." This will require once dipping. But there is something "of the Son and of the Holy Ghost," for so the inspired author says. What can it be? Certainly the same as "of the Father;" that is, as they were to baptize them "into the name of the Father," so were they also to baptize them "into the name of the Son," and also, "into the name of the Holy Ghost."

But why should the disciples be thus baptized? Evidently, to represent their faith and their new relationship. They were taught of the Father and they now believe in and acknowledge the Father and his work in our salvation. So are they baptized into the name "of the Son" to declare their faith in the Son and in his office and work in our salvation; and for this same reason are they baptized into the name "of the Holy Ghost." Any reason that can be offered for their being baptized "into the name of the Father" is also a reason why they should be baptized into the name "of the Son," and also into the name "of the Holy Ghost." Trine immersion represents all the doctrine of the Bible in relation to God, while single immersion does not and cannot. This fact alone should establish trine immersion beyond all doubt. If there had been no heresy in relation to the doctrine of the Trinity, there would have been no single immersion; and the practice of single immersion is perpetuated today by heretical teachings with reference to the Father, Son, and Holy Spirit. The Gospel contains a "doctrine of baptisms," but it does not contain "doctrine of baptism." There is one ordinance of baptism, which is administered according to the doctrine that underlies it and is represented by it.

In response to Bro. Mason I would say my three strongest arguments for trine immersion are:

1. The language of the commandment requires trine immersion.
2. The "doctrine of baptisms" requires it.
3. The history of baptism declares it.

I hold myself in readiness to maintain these three propositions against any opposition.

As there has been considerable written on this subject lately, I will not take up any more valuable space in treating it now, but will pass on to notice the con-

cluding part of the great commandment.

J. W. B.

Altamont, Cal., Feb. 20, 1888.

"And God Shall Wipe Away All Tears."

"And God shall wipe away all tears." Such is the comforting remark made by one of God's servants who was permitted to view the future and the scenes that should transpire therein. There is much comfort to be drawn from the promise of the holy writer. It was authorized by the Spirit of God, and it is an anchor on which the soul of man can rely. What does it mean? What is meant by one individual when he promises that he will wipe away another's tears? Does it not mean that he desires to care for you; to sympathize with you and relieve you from all trouble? This is what it means.

This is what the sympathetic and loving mother does with her beloved child, when she takes it into her arms to soothe its pains and hush its cries. This is what God will do with his children. He will lead them into fields of everlasting pleasure and crown them with garlands. He will wipe their tears away by removing from the abode of the saints all causes of sorrow. There shall be no more pain, no sorrow, crying, iniquity, nor death. Sin and its results no more will be known. No cause for tears any longer.

EDITORIAL NOTES.

The Old Order Brethren are making arrangements to publish a new edition of their hymn book.

Abraham Flory, of the Old Order church, seems to hold his own very well. He is now in the 83rd year of his age, and recently he went on a mission.

There is practical good sense about the following boy's answer:

"A son hearing his father pray for the mission cause, especially that the wants of the missionaries and missionary institutions might be supplied, said to him, 'Father, I wish I had your money.' 'Why, my son? What would you do with it?' asked the father. The son replied, 'I would answer your prayers.' God will not do for us what we can do ourselves, nor answer the prayers which we can answer ourselves."—Ex.

It is impudence toward God, on the part of any one who prays for something to be done and then renders no assistance when he is abundantly able.

Quite a missionary spirit has lately been manifested by the River Brethren.

We now feel relieved over the College matter, and can now work with more spirit and enthusiasm.

A decision was recently given by a Judge in Pennsylvania which commends itself to the good senses of sound religious minds. A Sabbath Association prosecuted a gate-keeper of a camp meeting ground for taking an admittance fee on Sunday. The judge decided that the defendant was a representative of a joint stock company, with the preacher as principal stockholder and a sharer of the dividends, and therefore was purely a money-making business and unlawful on the Sabbath day.

From this we would infer that the Quakers have not lost sight of practical religion entirely:

"Among the many questions discussed by the Yearly Meeting of Friends in Philadelphia were these: Are love and unity maintained among you? Are tale-bearing and detraction discouraged? When any differences arise, are endeavors speedily used to end them? Are Friends careful to live within the bounds of their circumstances, and to keep to moderation in their trade and business? Are they punctual to their promises and just in the payment of their debts?"

Ohio Home Mission.

I wish to call the attention of every brother and sister in the State of Ohio to the fact, that we have a home mission that

needs looking after at this time. Having been absent from home all winter, and not in a position to look after our mission work in Ohio as it should have been done, I therefore, now appeal, to all of our solicitors, and to every member of our church to come to our aid, and help us to replenish the mission fund and thus aid in the salvation of souls, and in the upbuilding of Christ's church. It will not be long now until we will again meet in Annual Convention, and the Mission Board expects to make a good report of the work done by it. And while we expect to make a good report of work done by the Ohio Home Mission, we also desire to report every congregation in Ohio as having responded to our call for help. We most earnestly plead with our solicitors, and the congregations that every one do something. If you are poor you are not so poor but you can do something, only do the little you can. It is true, our treasury is not empty, neither do we want it to be, for then we can do nothing at all. We again request, if any brother or sister know of any place where we can send a missionary, and where good can be done, in the State of Ohio, will you please inform the secretary? Brethren Brown, Mason or any one, if you have anything to offer or suggest upon this point, please send it in at once, as we have some funds yet, and we wish to use them to good advantage.

In our report at the last convention held at Bear Creek, Ohio, we suggested that every pastor in Ohio aid the solicitors by preaching at least one mission sermon a year. Have you done it my brother? If not why not, can you answer?

I wish to have a little talk with our solicitors. Will you now go to work in earnest and solicit funds for the Home Mission? for upon you depends largely our success in this work. Some of you say, oh I would like to do something for you but I fear I can't. See here my dear sister, have you tried it? No I have not. Then how do you know you can't do anything. Oh well I am afraid I can't, etc. Remember, perfect love casteth out fear. In conversation with some of our successful solicitors I said, how did you do it, they said, well at first we were timid, and afraid we could do nothing, but at last we gathered courage enough to make an effort at least, and how surprised we were, they say, when in a short time we had more money than we ever thought it possible to gather for this purpose, and then they set their heads to double the amount they had collected, and they did it, and more too. Now this is but a sample of what can be done where an effort is made.

A good brother came to me at the last convention at Bear Creek and said, Bro. Kilhefner our church is poor and weak in number, but at our Sunday School the matter of supporting the Home Mission was brought up, and our church and school have raised \$10.00, which we freely give. The Lord loveth cheerful givers. And here is another evidence of what can be done where an effort is put forth.

Again let me appeal to every solicitor, to every brother and sister, and every body that is interested in the salvation of souls,

and the growth and prosperity of Zion, and whoever will let them come and help the Ohio Home Mission. Send all communications to,

ISAAC KILHEFNER, Sec.
Ashland, Ohio.

From Andrews, Ind.

On Feb. 18th, Bro. J. M. Rittgers commenced a protracted meeting in the German Baptist church at this place. He preached every week-day evening except two evenings, and twice on the two Sabbaths, closing the meetings on Monday evening, Feb. 27. Some two years ago, the German Baptists, by request, had decided that the Progressive brethren might have their church at this place for two or three meetings, at one time. At the close of the third meeting, the brother who had charge of the house turned the keys over to the writer, but one man objected to the continuation of the meetings, and as he did not come to the church after the second evening, the meetings were continued. The audiences and the interest increased from the first to the last meeting. The outlook for the organization of a Brethren church the first week of the meeting was gloomy, indeed. Some ten years ago about thirty-five members had been disowned from the German Baptist church because they would not conform in dress to the order of the church. The troubles these brethren and sisters had before they were cast out, and the futile efforts since made to have a home in the church, caused them to meditate much before again entering into church fellowship.

On the fourth evening of the meeting only six persons were found who were willing to give their names for an organization. The number being so small that the six were not willing to organize with this number. The announcement was made that the meetings were closed, but as many lingered and seemed so much interested, it was concluded to continue.

At the end of one week a Brethren church was organized with a membership of 17 persons. Bro. Daniel Heiney and S. M. Minnich were chosen to fill the offices of Deacon and Class Leader, Sister Libbie Heiney was chosen Treasurer, and Mary B. Minnich for Secretary; Bro. J. M. Rittgers was chosen Elder and Pastor.

Sixteen were members of the German Baptist church, nearly, if not all, in fellowship. A number of others say, "we will soon be with you."

Bro. R. K. Binkley of the Huntington church came on the same day that Bro. Rittgers came, and earnestly and faithfully labored as long as his health would permit. On Saturday, the 18th, Bro. and sister H. A. Switzer, Bro. and sister J. W. Dowmer, and Bro. and sister D. F. Dice of North Manchester came to our help, with prayers and songs and good cheer. The Brethren church at Andrews are very thankful to you, dear brethren and sisters, for your timely visit. Your presence and kind words cheered up Bro. Rittgers, and gave strength and courage to our faint hearts.

What will be the future of the Brethren church at Andrews, the future only can fully make known. From what we have seen and heard, we feel certain